

DISMANTLING A KHĀRIJĪ CELL

Indeed, it is from the sunnah of Allah to test His slaves in order to distinguish between those who are good and those who are evil.

{[This is] so that Allah may distinguish the wicked from the good} [Al-Anfāl: 37].

In doing so, He separates the sincere from the insincere, the truthful from the liar, the believer from the hypocrite, and the ally of Allah from the enemy of Allah. During the course of this cleansing of the ranks, we see some leaning towards one extreme while others lean towards the other extreme and fall into it. Ahlus-Sunnah, meanwhile, remain firm upon the middle path.

The Islamic State has repeatedly clarified its position on a number of issues that have become a source of fitnah for many people, with some following the extreme path of the Khawārij, and others following the severely diluted path of the Murji'ah. This is because clarifying the truth is the sunnah of Allah and His Messenger.

{And thus do We detail the verses, and [thus] the way of the criminals will become evident} [Al-An'ām: 55].

By clarifying the truth, however, one is only further exposed to being targeted by the deviants. This fact is underscored by the discovery of a cell of Khawārij hiding within the land of the Islamic State as they sought to recruit others to their misguidance. Amongst the shubuhāt which they used as a basis for their takfīr is that the Islamic State does not make takfīr of the Sunnī masses in Iraq and Shām, and that the Islamic State declares the Rāfidah to be murtaddīn, as opposed to kuffār asliyyīn (disbelievers in origin).¹



ONE OF THE MEMBERS OF THE KHĀRIJĪ CELL

They then planned to attack the mujāhidīn of the Khilāfah as well as the Sunnī masses, whom they considered mushrikīn. They were secretly recorded discussing their plans and mentioning their intention to coordinate their attacks on the Islamic State with potential advances made by the crusaders, the FSA, and the PKK.

The cell was infiltrated by the Islamic State's security apparatus, the members were apprehended, and the cell was disbanded and punished according to Allah's Sharī'ah. May Allah continue to grant the Islamic State victories against both the kuffār and muṭtadī'ah (deviant innovators).

1. Contemporary scholars differ over the ruling on kāfir sects existing for multiple generations and ascribing themselves to Islam as to whether they are murtaddīn or kuffār asliyyīn. Some later scholars consider them to be kuffār asliyyīn. The first famous scholar to hold this view was as-San'ānī. However, earlier scholars such as Ibn Taymiyyah consider these sects to be murtaddīn. Likewise, this is the official stance of the Islamic State as declared by Shaykh Abū 'Umar al-Baghdādī (rahimahullāh) in his audio statement "Qul Innī 'Alā Bayyinah Min Rabbī." The ruling of apostasy on the Rāfidah does not mean they had ever been Muslims but rather, that they are dealt with much more severely, as they must either enter into Islam or face the sword, as opposed to being treated like kuffār asliyyīn who can sometimes be allowed to remain upon their kufr in certain circumstances (treaties, slavery, etc.). The differences in the way that the two are dealt with can be found in the books of fiqh.